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High-Church Priests.

Deme autem lucrum, superos & sacra negabunt.

L O N D O N;

Printed for J. Baker at the Black-Boy in
Pater-noster-Row. M. DCC. X.

Price One Penny.

THE
JACOBITISM
PERJURY
AND
POPERY
OF
High-Church Priests.

LONDON:
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The Perjury, &c. of High-Church Priests.

NO true *Englishman* can forget the Terror and Astonishment the whole Nation was in when they saw King *James*, whose Religion oblig'd him on pain of Damnation to extirpate all Protestants, filling up his Army with *Irish* and other Cut-Throat Papists, having before dispens'd with the Laws in order to place such Men in all Civil Posts as were at the Devotion of the Jesuits, who entirely govern'd the King's Conscience. Then the Clergy not only abandon'd their Doctrine of Passive-Obedience, which till that time they had made the Characteristick of a true Churchman, but did all that Men cou'd do to inspire the People to act like Freeborn *Englishmen*, in defence of their Religion, Laws and Libertys: none were more forward than they to invite the Prince of *Orange* to come over at the Head of an Army; and upon his Landing encourag'd all either to join him, or otherwise to take up Arms in order to distress K. *James*. Every body knows that ABp *Sancroft* shew'd so much Zeal for this glorious Cause, that he went in Person to demand of K. *James's* Lieutenant the Keys of the *Tower*; and another venerable Prelate, on that happy occasion, not only put on a Blue Coat, Jack-Boots, &c. but conducted her present Majesty to join those who had actually taken up Arms against her Father; so much did she esteem the Cause of the Protestant Religion, and of her Country's Liberty, above all other Ob-

ligations. In a word, this unanimous and hearty Concurrence of the Clergy with the rest of the Nation, in opposing K. James, forc'd Dr. Atterbury to celebrate their

Rights of Conv. Praise, and give them this glorious Encomium, "That none were more instrumental than the *English* Clergy in promoting the common Deliverance ; a Protestant Clergy, the

" profess'd Assertors of the just Freedoms and Rights of
" Mankind in religious Affairs, and who have been more
" than once instrumental in shaking off the Yokes of every
" kind from the Necks of *Englishmen*."

After this, who cou'd suspect that such numbers of these religious Men shou'd so soon damn, what themselves, and the whole Nation had been acting at the Revolution ; and maintain that our All, our Fortunes, our Wives and Children, nay our very Lives depend on Will and Pleasure, and are entirely at the Disposal of the Prince, who on pain of Damnation is not to be resisted, tho his Tyranny be ever so insupportable, as having a Divine Right to an absolute and unconditional Obedience? These *Bowstring* Doctrines are at all times intolerable in a Free Nation, but especially when the Lawfulness of the Government is built on the Lawfulness of the Peoples withdrawing their Allegiance from a King, who had openly invaded, and design'd totally to subvert their Constitution.

'Twas to the Surprize of every body that High-Church resum'd these old slavish Notions, not only in contradiction to all their Discourses and Actions at the Revolution, but in defiance of all the Declarations, Subscriptions, Oaths and Obligations, which ever were requir'd by God or Man, to tie and ingage Men to one another. Nay, they have dealt as deceitfully with God as with Man : How frequently and solemnly have they mock'd the Almighty, with most hypocritical and sham Thanksgivings for our happy Deliverance from Popery and Slavery, even when they preach'd such Doctrines, as made it Damnation to resist a Tyrant who was bringing both Popery and Slavery on the Nation ?

Every one sees how impossible 'tis to coin a Distinction that can in the least excuse High-Church from Perjury, in swearing to bear true Allegiance to K. William, while they thought K. James had neither parted with, nor cou'd

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forfeit the Right he had to their true Allegiance : yet this Oath they broke thro like a Cobweb, by the distinction of *de Jure* and *de Facto* ; and no doubt applauded themselves for having found out such a happy Expedient, as gave them all the Protection and Advantages of the Government, and yet left them at liberty to oppose it.

This impious trifling of High-Church with their Oaths, made the Parliament judg it necessary to cut off all their knavish Distinctions, and leave no room for any wretched Evasion ; and therefore they oblig'd 'em to sign the *Association*, which declares K. *William* to be Lawful and Rightful King of *England* : and in it they mutually promise and engage to stand by and assist each other to the utmost of their Power, in Defence and Support of his Majesty's Person and Government, against the late K. *James*, and all his Adherents, and in supporting and defending the Succession of the Crown as by Law establish'd.

Tho in subscribing this solemn Declaration, there was no room left for Subterfuges, yet this had no other effect on High-Church Priests, than to make them rail the more bitterly at the Revolution, and be the more active in preaching up all such Doctrines as made it Damnation to own K. *William* for their rightful and lawful King.

Yet notwithstanding this, the Parliament believing there were some degrees of Wickedness that the most profligate wou'd boggle at, and few so abandon'd as not to have some remorse for Perjury on Perjury, or at least not to be in love with Infamy, they enacted that all shou'd swear, what before they had subscrib'd, " That K. *William* was Rightful and Lawful, and that they wou'd bear true Faith " and Allegiance to him, and that the Pretender had no " Right or Title whatever ; and that they wou'd stand " by, defend and maintain, to the utmost of their Power, " the Protestant Succession as by Law establish'd in the " House of *Hanover* (tho there were above twenty who by High-Church Principles were to precede that House) " and that they acknowledg and swear all this according to the express Words, and according to the " plain and express Understanding of them ; and that " they make this Acknowledgment, Recognition, Renunciation, Abjuration and Promise, heartily, willingly and truly, upon the true Faith of a Christian." And this was enacted again *mutatis mutandis* in the

Oath they are enjoin'd to take to the present Queen. Yet these things went down with them as glibly as a Bumper of Claret to the health of their Popish King, whom, rather than lose the least trifle, they will abjure ten times a day : Nay, High-Church Priests, the more they swear, the more they think it their Duty to be forsworn ; and those Oaths which they can't break without renouncing the Faith of a Christian, have no other effect on them, than to make them the more active and industrious in preaching up, with an uncommon Zeal, all those Doctrines which are inconsistent with the late and present Government, and the Protestant Succession.

The Parliament at the Revolution was govern'd by this Principle of eternal Truth, That a Nation can never be reduc'd to such Circumstances, as not to have a Right to act for its own Preservation ; but that upon extraordinary occasions, it will always be lawful to break thro the ordinary Rules in all such things, as cou'd have no other reason for their Institution, than the common Safety, that Supreme Law of Nature and Nations. And therefore in the Entail they made of the Crown, when King *James* by his illegal Proceedings had abdicated his legal Government, they took no notice of the then Prince of *Wales*, and postpon'd all other Titles, to invest K. *William* with the sole Administration, and afterwards excluded for ever all Papists, and Persons marry'd to Papists ; nay, condemn'd the Popish Pretender as a Traitor, notwithstanding all the bundle of Evidences recorded in Chancery, to prove he was not *suppositious*. Which in every step being diametrically opposite to the Principles of High-Church Priests, who are never influenc'd by the Good of Human Societys, every body must see, that all the Oaths they have taken since the Revolution, are directly contrary to their Consciences, and that they design nothing by the Passive-Obedience Doctrines they preach up with so much fiery Zeal, but to undermine the foundation of the present Settlement.

And this appears most plainly by their Conduct on that Day, which from their Abuse of it is call'd their General Madding-day ; for then they never fail to run down all that the Lords and Commons did at the Revolution, in order to damn the Settlement built on it. Their insolent Harangues at that time put a Man in mind of the *Bac-*

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chanalia in old Rome, where Slaves took the liberty to insult their Lords and Masters, who gave them Bread.

The Design of that Day of Humiliation, set apart to deprecate God's Judgments for an Action which few alive approve, and none had a hand in, is most scandalously perverted, when 'tis made use of to alienate Peoples Affection from the present Government and Protestant Succession: and there's nothing now which more requires a day of Humiliation, than the crying Sin of Perjury, which High Church Priests shew themselves guilty of every where, but most especially in the most holy Places, and on the most holy Days, and on the most holy Occasions; when 'tis their Duty to warn the People against all Sins, but chiefly against such as are of so deep and black a Dye, as Sedition, Perjury, undermining the Protestant Succession, and by consequence the Protestant Religion. Have we not too much reason to apprehend, that so horrid a Prophanation of all that's Sacred, must pull down the most dreadful Vengeance on the Preachers and Hearers, on the Priests and People? Till a stop is put to these blasphemous Abuses in the House of God, ought not every pious Christian, in utter abhorrence of so infamous and execrable a Practice, to say with the good old Patriarch, *O my Soul, come not thou into their Secrets, nor to their Assembly mine Honour be not thou united!*

A Man wou'd be surpriz'd (if any thing High-Church Priests say or do cou'd surprize him) to see them not only renounce the only good Act they ever had a share in, in joining with the People to bring about the happy Revolution, but pursue with Vengeance all who dare attempt to prove that they then acted according to their Consciences, or that they have not since been as often perjurd as they have sworn.

What other Quarrel have they against Mr. Hoadly, to whom they bear a mortal and implacable Hatred, notwithstanding he has (which one wou'd think shou'd merit their Favour) writ against the Dissenters, and the *Rights of the Christian Church*, but that he is so much in love with the late Revolution, that he does not desire to see another, and therefore makes it his Business to justify it against their senseless Cavils? Nay, 'tis plain they have no other Crime to object to him, but that he has so much Zeal

for their real Interest, as to vindicate their resisting King *James*, in the defence of their Religion and Country; and to shew how they might, wou'd they be true to their own Revolution-Principles, lawfully swear to the present Government, the Protestant Succession, and abjure the Pretender. But High-Church will never forgive him so presumptuous an Attempt: no, they will be perjurd ten thousand times over, rather than owe the lawfulness of taking the Oaths to such abdicated Doctrines.

How widely did the Lower House of Convocation differ in this matter from the present House of Commons! The former were so far from approving Mr. *Hoadly's* Principles, that they address'd the Bishops to concur with them in a Synodical Censure of his Sermon, for the *Dishonour it brought to the Church*; while the latter call that which he has writ, in defence of the Doctrine laid down in his Sermon, *A strenuous Justification of the Principles on which her Majesty and the Nation acted in the late Revolution, and an eminent Service both to Church and State*. And indeed 'tis this Address, and not the Sermon, that has not only been a Libel on her Majesty's Conduct at the Revolution, but a Dishonour to the Church, by condemning those Principles by which the Church, when in the greatest danger, was preserv'd from utter Ruin and Destruction. And if that which saves the Church may bring Dishonour to it, these Convocation-men are never like to bring such Dishonour to the Church. But 'tis not only the Laity who think the greatest danger that can ever happen to the Church must be from the Churchmen themselves, but even the best Men among the Clergy confess it: as for instance,

*Dr. Wake's Appeal,
&c. in behalf of the
King's Supremacy,
p. 121.*

the good Bishop of *Lincoln* declares,
“ That nothing at this day preserves
“ us from Ruin, but that we (the
“ Clergy) have not power of our
“ selves to do the Church a Mischief;
“ and the Prince, who sees but too much of our Temper,
“ is too gracious to us, and has too great a Concern for
“ the Churches Good, to suffer us to do it.” And 'tis evident her Majesty is as gracious, has the same great Concern for the Churches Good, since she will not let the Convocation sit to do the Church a Mischief.

Among the many Reasons why the Bishop of *Lincoln* thinks the Clergy, if they had Power, wou'd ruin the Church, one is, "That there are, as he says, *Ib. Epist. Ded.* a new sort of Disciplinarians rise up from among our selves, who seem to comply with the Government of the Church, as others do with that of the State, not out of any Conscience to their Duty, or any Love they bear to it, but because they can't keep their Preferments without it. They hate our Constitution, and revile all such as stand up in good earnest for it; and yet for all that resolve still to subscribe and rail."

The only reason that the profess'd Jacobites do or can give for their not taking the Oaths, is, That their Principles of Passive-Obedience and Non-Resistance do inviolably attach them to the Interest of the *St. Germans* Family, in opposition to the present Government and the Protestant Succession. And since High-Church maintain the same Doctrines, ought they not, if they wou'd not be thought to mean the same thing, to endeavour to convince the World, that Jacobitism is not the necessary Consequence of their common Principles? But they are so far from offering at any such thing, that they plainly and openly shew what they wou'd be at, when they join with the Jacobites in all publick Matters, and appear to be influenc'd in all their Actions by the same Spirit, and to carry on the same Interest, and the same Designs; which makes them alike commend and condemn the same Things and Persons, alike rail at the *Dutch*, alike cry up the *French*, alike rejoice at our Misfortunes, and to be alike mortify'd at our good Successes, alike revile the Queen, libel the Ministry, and make saucy Invectives against the Bishops. All which I take to be Proofs *ex abundanti*; since no one thinks he has not sufficient Evidence to judg how a Man stands affected to the Government, if he only knows what his Sentiments are relating to the Passive-Obedience Doctrines.

Tho the swearing Jacobites make the highest Court to the Nonjurors for their steddiness to their common Principles, yet the others can't sometimes forbear to give them pretty severe Reprimands for their swearing contrary to their Consciences; as to instance in the great

great Favourite of High-Church, the celebrated Mr. *Lesley*, who says, " 'Tis a severe Jest the common People have got against the Clergy, that there was but one thing formerly the Parliament cou'd not do, that is, make a Man a Woman; but now there's another, they can't make an Oath which the Clergy will not take."

Answer to Bishop King's State of Ireland, &c.
P. 123.

The Author of a Jacobite Pamphlet, which all the World gives Dr. *Hicks* the Honour of, to ingratiate himself with High-Church, makes a Panegyrick on them for swearing contrary to their Consciences, and waiting for an Opportunity to throw off the Government they have so often sworn to. His Words are,

Preface to some Discourses on Dr. Burnet, and Dr. Tillotson.

" The main Body of our Clergy honour their old Brethren in their Hearts, as Men of Principles, who are most faithful to the *English* Monarchy, zealous for the Honour and Prosperity of the Royal Family, and the Catholick Doctrines, and Rights of the Church: nay I have reason to hope, that they wait for the times of healing and refreshing, when they may come again to Communion with us under their rightful Bishops. I know in some measure what I say to be true; and if any man doubt of it, let him consider what Inclinations the Convocation discover'd at its first sitting down." And in the Margin he says, " Among the worthy Men here describ'd, may be reckon'd the late learned Mr. *Wharton*, who put out Archbishop *Land's* Works; Dr. *Dove*, who all the World knows took the Oaths with so much reluctance, and once turn'd Dr. *B.* out of his House, for arguing, as he thought, too warmly for the Government; but more particularly Dr. *Scott* of worthy Memory, and the learned Dr. *Busby*: I dare not name the Living." None can accuse High-Church of Ingratitude, since every one knows what a great Veneration they have for the Man who complements them so highly for being forsworn, and who represents Perjury, in those he names for worthy Men, as a most Heroick Action.

Many admir'd the Impudence of the Pretender in attempting with so very few Forces such a powerful Government; but then they did not consider how many years the High-Church Drummers had been beating up for Volunteers on his account. But tho that Attempt has happily miscarry'd, yet 'tis very melancholy to consider, how since that time the High-Church Pulpits have doubled their Efforts to make way for another Descent. Nay, tho one of the Trumpeters of Sedition is prosecuted in a Parliamentary way, yet that has had no other effect on his *True Brethren*, than to cause 'em to preach up with more fury than ever these Hellish Doctrines; as if they hop'd with their Numbers and daring Insolence to intimidate the Parliament. So that now after the spending of so much Blood and Treasure in defence of the Revolution, things seem to be brought to this pass, that the Representatives of the Nation must be under a necessity of disputing the Lawfulness of it with High-Church Priests; who, without any regard to their Oaths, are daily telling the People in as plain terms as they durst, that all the Steps leading to the present Settlement, by which her Majesty reigns, are founded on a damnable Rebellion, in which the whole Nation has been involv'd. Were this true, High-Church need not to be at any great pains to prove that a National Guilt requires a National Repentance, and that they have no way to atone for this damnable and unnatural Sin, than by reducing things as soon as possible to their former course and old channel. So that if our Allys are not to be betray'd, as well as these Nations given up to the Pretender, and all *Europe* by consequence to *French* Tyranny and Popery; 'tis not the fault of High-Church, who had they not reviv'd their abdicated Doctrine of Passive Obedience, there had not been, in all probability, by this time such a Monster in the Nation as a Protestant Jacobite.

For which Conduct of theirs, I shou'd be glad if a better Reason can be assign'd, than that they quickly despairing in a Government founded on Liberty, to get such a Spiritual Tyranny as can only be obtain'd by means of Arbitrary Power, Penal Laws, and engrossing of the Press; and seeing how all Attempts of this kind have turn'd to their utter Confusion, they have resolv'd to do
their

their best to destroy the Constitution both in Church and State, and to make way for a Popish Pretender. And if they can by any means bring this about, 'tis but damning the Reformation as well as the Revolution; and then they may be sure to gain the same Spiritual Powers, as their Popish Predecessors enjoy'd: And why they shou'd not damn one as well as the other, there can be no reason; since the Doctrines of Passive Obedience are not more inconsistent with the Principles of the Revolution, than the Powers they claim over the Consciences of the People are with the Principles of the Reformation; which had been long since destroy'd, had it not been for that Revolution they are forward to sacrifice to the Interest of a pretended Prince, bred up in the utmost Aversion to the Reformation. The best they can say for being instrumental in restoring Popery, is, that they aim at the Crown of Martyrdom; and 'tis but reasonable that they who are so ready to make Martyrs of all that differ from 'em, shou'd be as ready to suffer Martyrdom themselves.

I shou'd not have made this Surmise of the Conduct of High-Church Priests, cou'd that otherwise be accounted for; or were they not as notoriously guilty of Perjury when they take the Oath of Supremacy, as of Allegiance: since nothing can be more inconsistent than the Supremacy they claim by Divine Right over the Queen as their Ecclesiastical Subject, with that Supremacy the Law invests the Queen with over the Clergy, and which they as her Ecclesiastical Subjects have sworn more than once to maintain.

And can we think that such Men as these wou'd ever scruple, when they found it for their interest, to prefer to the Supremacy of a Woman that of the Pope, as Patriarch of the West; and to allow him what so many Councils have declar'd to be his due, the Right of receiving Appeals from all the Churches under his Patriarchship? And Mr. Lesley, who is esteem'd the Guide of the Universitys and Inferior Clergy, prefers the Papal Supremacy, notwithstanding all its Encroachments, to the Regal; when he says, *That the Usurpation of the Pope on the Episcopate, made the Bishop of Spalato to come over to England;*

Case of the
Regale, p. 142.

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land; but finding here a more heterogeneous *Eraſtianism* in the *Regale*, he return'd: And that the Reformation of the *Gallican Church* wou'd exceed ours, cou'd they keep as clear from the *Regale*, as they have from the *Pontificate*. P. 265. 2d Edit.

I might here add, That 'tis directly contrary to the Principles of High-Church Priests, to allow that Lay-Powers can dissolve the Spiritual Relation of Bishops to the People of their Diocess; and consequently by their own Notion of Schism, whosoever owns the Communion of any Bishops put into the Bishopricks of those so depriv'd, are guilty of Schism. And yet did they not do all this, when the present Bishops were put into the Sees of those depriv'd by Parliament? a Lay-Power, that by their Principles is incapable of depriving even the lowest Ecclesiasticks.

As High-Church Priests always express'd a great indignation against that common Saying, That *Priests of all Religions are still the same*; so I must do 'em that justice, as to own they have sufficiently confuted it, by shewing there never was any Set of Priests half so vile and profligate as themselves: who tho they abhor the present Constitution of Church and State, and must by their Principles believe it no less than Damnation to become Members of either, and are daily preaching up Notions destructive of both; yet have made no scruple not only to own both, but to enter into the most solemn Engagements, and to take the most sacred Oaths to be true to both: by which they have made themselves more infamous than those poor Rogues who are pillory'd for Perjury in lesser matters. And these Godly Priests seldom miss a Sunday but they pillory themselves in the face of the Congregation, when they vent such Doctrines as are inconsistent with the Oaths they have taken both to Church and State.

Wou'd not the *Romans*, upon the driving the *Tarquins* out of their City, have condemn'd those who shou'd have preach'd up the Unlawfulness of all Resistance, as Enemies to their new Settlement, and in a traitorous Conspiracy to bring back the Tyranny? Or wou'd not the *Dutch* (to give an instance nearer home) upon their throwing off the *Spanish Yoke*, have adjudg'd such

Preachers

Preachers to be in the *Popish* and *Spanish* Interest? And have we not the same reason to believe Men of these Principles, which they are continually inculcating from the Pulpit, in the *Popish* and *French* Interest; or, which is the same thing, in that of the *St. Germans* Family, and consequently Enemies to the present Protestant Government and Protestant Succession?

But tho by an unaccountable Indulgence, High-Church Priests have been suffer'd to spread the Infection of Jacobitism far and near, yet sure 'tis not too late to put a check to the growing Mischief, and not let the Faction think it self too powerful to be control'd. What can be more worthy the Wisdom of the Nation now assembled in Parliament, than by some effectual Law to put a stop to all such seditious Harangues, as reflect on the Principles by which the Revolution was brought about, and tend to alienate Peoples Affections from the present Government and Protestant Succession?

They who consider what cursed Instruments of Tyranny the Pulpits have been in most Countrys, and how impossible it is that the *English* Constitution can without a miracle be preserv'd, if they who have the Education of the Gentry and Nobility may with impunity instil into 'em such Principles as must oblige 'em to endeavour its destruction: they, I say, who reflect on this, and how insuperable the Prejudice of Education is, will think a Nation can't be too much on their guard, in a point on which the Eternal as well as Temporal Happiness of themselves and their Posterity does in so great a measure depend.

Will not the World think that we do not value as we ought our happy Constitution, if they see its greatest Enemys permitted twice a week to banter, ridicule, libel, and insult it? who if they are far, very far from suffering at present any Inconvenience by preaching these Jacobitish Notions, and are assur'd of all manner of Advantages, when by their means a new Revolution is brought about; will they not continually employ their mercenary Tongues and Pens to that end, to the great discouragement of all that are in love with the present Constitution both in Church and State?

To conclude; Nothing wou'd be more certain, than that the Consequence of a new Revolution must be giving up all our present Liberty, losing all the glorious Advantages which, by a lasting Peace that can't be far off, must accrue to *Great Britain*, and letting the *French* King overrun all *Europe*. Then not only the Funds (from which there's scarce a Family in *England* of any consequence, but receives some advantage) and the Church-Lands will all go towards the Maintenance of Superstition and Tyranny; but since it can't be doubted but the Papists then will make sure work, the whole Nation wou'd be involv'd in the utmost Poverty and Misery, and in a Slavery as irretrievable as it wou'd be insupportable: and we shou'd be made the Jest and Scorn of the whole World, and be thought the very last and lowest of Mankind, if after all we have done to preserve our Liberty, and to convey down to latest Posterity the inestimable Blessings of the Revolution, we shou'd suffer our selves to be prated out of 'em all, by a Pack of Ridiculous, Senseless, Selfish, Pragmatical, Proud, Insolent, Perjur'd Wretches.

F I N I S.

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